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MILLENNIAL STAR.

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"For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows" (MARK 13: 8).

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WHY ARE THEY THEN BAPTIZED FOR THE DEAD?

ELIJAH THE PROPHET HAS MINISTERED ON THE WESTERN CONTINENT. LIVING AND DEAD MUTUALLY DEPENDENT.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

IN one of his letters to the Corinthians, Paul the Apostle discusses the resurrection of the dead, which was a subject of contention at the time of his writing. Having shown that through the Atonement of Jesus Christ all mankind shall be eventually redeemed from bodily death, the scholarly Apostle asks: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (I. Cor. 15:29). As the question is put by way of finality and climax to the preceding argument, and is without explanatory comment, we must conclude that the subject involved no new or strange doctrine; but to the contrary, that the people both understood and practised the ordinance of vicarious baptism by the living in behalf of the dead.

To Nicodemus our Lord declared in such plainness as to preclude dispute: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

That this new birth comprises water baptism by immersion, as was at that time being administered by John the Baptist, and the higher baptism of the Spirit, which Christ Himself came to give, is evident from the scriptural context. Note the incisiveness of our Lord's affirmation that without baptism man CANNOT enter the kingdom of God. No distinction is made, no exceptions are implied. The indispensable condition is applicable to all men, whether living or dead.

Nicodemus, though a scholar and a master in Israel, failed to understand the full import of our Lord's words, and in seeming bewilderment asked: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (Verse 4).

With at least equal pertinency it may now be asked: How can a man who has died without baptism be baptized? Can he enter the second time into his body of flesh and be immersed in water? The answer is that the living may be baptized for the dead. No one who accepts as a reality the Atonement of Jesus Christ in behalf of all mankind, can consistently deny the efficacy of vicarious service, in which one person officiates in behalf of another, provided, of course, that the labor be done by Divine appointment.

In the last chapter of the Old Testament the prophet Malachi describes a condition of the last days immediately precedent to the second advent of the Christ: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Malachi 4: 1).

This faithful prediction is followed by the blessed promise, expressed in the words of Jehovah: "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Verses 5, 6).

Joseph Smith, the modern prophet, solemnly affirms that in 1836 Elijah the prophet of ancient Israel appeared in the Temple that had been erected by the Latter-day Saints at Kirtland, Ohio, and effected the fulfilment of Malachi's prediction by this declaration: "Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse" (Doc. and Cov. Sec. 110: 14-15).

This union of the interests of the departed fathers with those of their yet living descendants is a necessary preparation for the coming of the Lord, as affirmed by Joseph Smith: "The earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect: neither can they without us be made perfect" (Doc. and Cov. Sec. 128: 18).

There is an element of particular fitness in the fact that the appointed minister, through whom the vicarious service of the living in behalf of the dead has been inaugurated in the current dispen-

sation, is none other than Elijah, who was taken from earth without passing through the change we call death, and who, therefore, held a peculiar and special relationship to both the living and the dead.

True to the commission conferred through Elijah's modern ministry, the Church of Jesus Christ of Latter-day Saints rears temples to the name and service of the living God, and in those sacred structures carries forward the appointed service for the salvation of the uncounted dead who have passed away in ignorance as to the necessity of compliance with the laws and ordinances of the gospel, without which compliance no man can have place in the kingdom of God.

The Latter-day Saints are distinguished as a Temple-building people. Through direct revelation the Lord has made plain that baptism and associated ordinances for the dead, as also certain endowments of the living, are acceptable only when administered in structures specially reared and consecrated for this sacred service.

In the spirit realm, as in our material world of mortals, the gospel of Jesus Christ is being preached; and among both dead and living the authoritative proclamation is made: Repent, for the kingdom of heaven is at hand. To be competent to officiate for his dead, a man must first comply with "the laws and ordinances of the gospel" in his own behalf.

CHURCH OFFICE BUILDING NEAR COMPLETION.

THE historic old office of the First Presidency of the Church is shortly to be vacated for more spacious and modern quarters in the new Church office building. The old building has been occupied since the early sixties by the First Presidency and clerical staff. It has the distinction of having been the first public building to be erected west of the Mississippi, the office of the first governor of the territory of Utah, and also the home of the first telegraph system of the State. George F. Gibbs, secretary to the First Presidency, and William C. Spence, transportation agent of the Church, who have been in the office longer than any of the other present employees, tell many interesting reminiscences of the old building in the days of the pioneer leader, President Brigham Young. The offices then, as now, adjoined the Beehive, the home of President Young. The high wall which surrounded the Young property separated the office building from the street, and facing it, before the days of the Gardo house, was the little adobe structure which served as a barber shop. The old office itself has been somewhat remodeled since the pioneer days.

The original fireplace in the president's office has been fitted out with a new grate and mantel since the time when President Young

had the famous interview in the room with the commission which preceded Johnston's army. The hallway, which formerly served as the office of the old Deseret Telegraph company, has been changed, what was once a window being turned into a doorway. The telegraph line connected with the southern counties, and even up into the Bear Lake district, and was installed by local workmen. Later, it was purchased by the transcontinental telegraph company. Partitions forming the old hallway, which formerly ran from the Beehive through the back of the building to the Lion House, have been torn down, making room for the present office of Secretary Gibbs.

The quaint, old balcony in the front office is still used as a library and the store room, and a number of the original pieces of furniture are still in the building. There is the old calendar clock brought to the city before the advent of the railroad, together with another old timepiece, which was placed in the Z. C. M. I. The old mirror above the fireplace of the President's office crossed the plains in an oxcart. The old desks in the outer office have been there since the early sixties, and old chairs and sofas still in the office make up the half dozen of the first set of furniture shipped to Utah, after the advent of the railroad, by Henry Dinwoodey, the pioneer furniture dealer. A number of old bookcases in the office were brought from the Gardo house when it passed from the Church ownership, and one old, hand-carved cupboard was once the property of Brigham Young.

Probably more celebrities have visited the historic structure than any other building in the city. For a number of years registers were kept for the signatures of all strangers, but this has of late years been abandoned. The old rooms, which have been the scenes of many important events in Church and state history, will probably now be turned over for the use of the Relief Society.

The new offices, modern in every detail, will form a striking contrast to the older structure. The suite of the First Presidency is the principal feature of the main floor of the new Church Office building. The entrance hall, with its walls in a solid panelling of travertine, its spiral marble stairway, its storm doors, elevator cage and grilled entrance in bronze, leads directly into the reception hall of marble, with its sixteen marble columns. Still back of the reception hall to the extreme north of the building is the large office of the First Presidency, 27 by 47 feet in size. The latter is probably the handsomest room in the whole new building, its walls panelled in carved Circassian walnut, and with heavily beamed ceiling. At the east end of the room there is to be a huge fireplace and mantel of light onyx, and the lighting fixtures will be in cast bronze. The furniture matching the finishing of the room is in walnut, with black leather upholstering. The floor is handsomely inlaid, and the baseboard of the room is finished in marble and a darker shade of onyx. Austrian shades will be used

at the large windows, with side drapes of peacock blue velvet. The latter window furnishings will be used through the lower floor, and in the front rooms of the second floor.

Opening off the large room on the east is the private office of President Joseph F. Smith. The room, including fireplace, washroom, and wardrobe, is finished in mahogany-finished birch, with drab wall coloring. It is furnished throughout with mahogany, the furniture including a large desk ordered especially for President Smith, large table and comfortable chairs. The room is also provided with built-in book-cases. On the west of the larger room are the private offices of President Lund and President Penrose, finished in mahogany panelling and furnishings. The rooms are also complete with built-in book-cases, wardrobes, etc.

Adjoining the suite are rooms given over to the secretary and other members of the President's office staff. The business force will be housed on the front east portion of the building, handsomely finished in marble and all latest office equipment. The large board-room on the southwest corner of the building has already been used for meetings. Finished and furnished in mahogany, as most of the rooms, its walls a golden brown, with handsome bronze lighting fixtures, it forms one of the principal features of the structure. A marble fireplace is yet to be installed. And when completed, the furniture in black leather upholstering, its reddish Persian rug, blue hangings and decorated walls will form a striking color contrast. The carpeting throughout all the rooms is of rich coloring and design.

Although most of the offices on the upper floors of the building are already occupied, the president's office force will probably not move in before the last of the month. All efforts are being used to rush the work on the marble contracts, which have delayed the completion of the structure, and it is hoped it may be finished the first part of April. The unique furnishings of the old quarters will probably be presented to Church relic collections.

On the second floor of the building, the large board-room of the Council of the Twelve forms the most imposing feature. Its furnishings are in mahogany, with a carpet of blue and gold, and it is lighted by a number of sunny windows on the southern exposure. Opening directly off it on the east is the private office of President Heber J. Grant. Carrying out the same color scheme are the large reception room adjoining, and the office of Elder Rudger Clawson. Comfortable davenports, huge solid desks and easy chairs are features of each room. On the north end of the same floor is perhaps one of the most unique of all the rooms. It has high mahogany panelling, and some of the most unique of lighting features. Its walls have been tinted in shades of brown, and it is carpeted with a rug of rose and blue. A long table and a number of chairs set off the rich color effect. It is the council room of the Seven Presidents of Seventies, and opening directly off it, are

the general office room, the private office of Secretary J. Golden Kimball, and the reception room.

Other offices on the same floor are now occupied by the different members of the Council of the Twelve. The hallways are all panelled in marble, and the elevator grillings finished in bronze. The third and fourth floors are given over to the Historian's office and Genealogical Society, to their libraries or stack rooms, small lecture hall, and private offices.—*Deseret News.*

DID CHRIST INTEND THIS?

I HAVE before me an article that has caused me much thought, not because of its intrinsic value, but because of its underlying principle. This article was published by a religious organ in the United States. It deals with the present-day services as conducted by the different denominations. Only one church in five, this journal finds, is able to maintain the old-fashioned program of sermon and hymn. I will quote what it says in this connection, "The regular sermon will not suffice as in other days, just as the old stereotyped conduct of the prayer-service meets with but slight response. *The new day demands a new approach.*" Also, "It has come about that in many churches no one thinks of going to church at the evening hour with the expectation of receiving serious instruction in spiritual affairs."

This journal then goes on to tell what would be proper subjects to teach from the pulpit, among which are, "the public schools, labor, amusements, the housing problem, public play-grounds, child welfare, socialism, military training of our youth, etc."

In summing up the article, I might say, that in order to regenerate the people's desire to attend church, this religious paper has recommended that spiritual development be given less weight and that temporal affairs take its place.

Does such a condition fulfil prophecy? Let us turn to where Paul, in writing to Timothy, said, "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own hearts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables" (II. Tim. 4: 2, 3, 4).

This recalls to my mind the time when I was crossing the water a few months back. It was announced one Sunday that there would be a religious service held in the dining saloon; so my companions and I went down at the appointed time.

After singing and praying, the minister arose and commenced his sermon, repeating several times, "Rome, beloved of God." After he had reiterated this phrase, he told a beautiful story of the

Christians in Rome at the time when Nero was in power. He interestingly portrayed the sufferings of those good people at the hand of the cruel monarch. In order to color his talk and to bring out the main points, he used science, poems, and nature, and displayed his learning in every sentence. He held his hearers spell-bound with his brilliant oration.

After the service was over, I turned his remarks over in my mind, but all I could remember was the beautiful picture he had drawn. Such is the condition to-day, as prophesied it would be, by the Apostle of old.

The other day I noticed a placard in front of a church, that read, glaringly, "*Bright, Breezy, Brotherly Sermons.*" What a condition of worship! What does our divine Master think of this? Is this His "pure and undefiled gospel"?

Now, let us see if we, as Latter-day Saints, have to use fables to attract our members to church. If we do, then we are no better than the sectarian churches. The Holy Writ tells us that the gospel is unchangeable, and Paul says, "Be instant, in season and out of season." By this he means, Be ready to distribute spiritual food at all times.

The sectarian churches of to-day are struggling for existence. Why? Because the congregations want more than mere story-telling. What they want is the "pure and undefiled gospel," and this is why the Latter-day Saints not only hold their flocks, but also gain thousands of new converts yearly. We should, therefore, be unchangeable in teaching eternal principles of life and salvation. When we enter our places of worship, let us not expect to hear light fiction, but "hold fast to that which is good." Then we shall be doing what Christ intended.

Leeds. LESTER F. HEWLETT.

AN EXCLUSIVE CHURCH.

A NEGRO came to the vicar of a fashionable church in New York and said he wanted to join. The parson replied:

"We don't have any colored members in our church. It is not a piebald church."

"Well," said the negro, "I asked de Lord, an' He said: 'Sambo,' says He, 'you go an' join dat church. It's de best church for you.' And so here I am."

"Well," replied the vicar, "I'm sorry, but we can't accept you."

The negro went away sorrowful, but returned in a fortnight, saying to the vicar:

"I say, pastor, I told de Lord what you said about me entering your church, an' He shook with laffin'. He said, 'knew that would happen, Sambo. I've been trying to get into that church myself for about two thousand years, and haven't succeeded yet.'"—*Tit Bits.*

THURSDAY. APRIL 19. 1917.

EDITORIAL.

WAR ON ALL NATIONS.

On the 7th of March, 1831, the Lord, in a revelation to the Prophet Joseph Smith, declared, that a time would come when a state of war would be so general among the nations of the earth, that Zion would be the only place of peace and safety (Doc. and Cov. 45: 63-71). At that time reports were heard of wars and revolutions in foreign lands. No one expected war in America, but God revealed to the saints that the time was near when their own beloved country would also be the scene of bloodshed—a prophecy that was fulfilled to the letter, when the horrors of the Civil War were poured out upon the States of the Union.

On the 25th of December, 1832, further particulars were given in a revelation concerning the Civil War and the spread of the flames of strife over the surface of all the earth. The conflagration, according to that Revelation, was to begin by the defection of South Carolina from the Union. This would eventually terminate in the "death and misery of many souls." But this was only the beginning; for, the Revelation says, "the days will come that war will be poured out upon all nations, beginning at that place" (Doc. and Cov. 87: 1, 2).

Note that it is especially stated (v. 3) that the time would come when Great Britain and "other nations" would "call upon other nations," to defend themselves against "other nations": "and thus war shall be poured out upon all nations."

Elder B. H. Roberts gives the following information concerning this text:

"It reads in the current print of the Doctrine and Covenants, 'and "thus" war shall be poured out upon all nations.' But, revising the *History of the Church* some years ago, we found that in the manuscript it read, 'then'; that is, when Great Britain shall call upon other nations to defend herself against other nations, 'then war shall be poured out upon all nations.'" (*Report of the Eighty-seventh Semi-annual Conference*, p. 141).

That the Civil War in America came, as predicted in this remarkable Revelation, is well known. And now we have lived to see Great Britain abandon her policy of "splendid isolation" and enter into an *entente* with France and Russia. We have lived to witness the necessity of these three Powers calling upon other Powers to join them in a war of defence against "other Nations." And we have lived to see war poured out, practically, upon "all

nations," as predicted by Joseph Smith more than eighty years ago.

The United States has now joined the warring nations. That means that another hundred millions of God's children will come in direct contact with the flames of the fiery furnace of war, and that another great nation will devote all its energy to the work of destruction. And yet, it is only in fulfilment of the prophecies given.

The nations now directly involved in the conflict are, Austria-Hungary, Serbia, Germany, Russia, France, Belgium, Great Britain, Montenegro, Japan, Turkey, Italy, San Marino, Bulgaria, Portugal, Rumania, United States of America, Cuba, and Panama.

China and Brazil have broken off diplomatic relations with Germany, and practically all the neutral states have protested against the destruction of neutral shipping.

The dates on which the Declarations of War were issued are here given, for reference:

In the year 1914:

July 28.—Austria-Hungary declared war on Serbia.
August 1.—Germany declared war on Russia.
August 3.—Germany declared war on France.
August 4.—Germany declared war on Belgium, and on the same day Great Britain declared war on Germany.
August 6.—Austria-Hungary declared war on Russia, and Russia declared war on Austria-Hungary.
August 7.—Montenegro declared war on Austria-Hungary,
August 9.—Austria-Hungary declared war on Montenegro.
August 10.—France declared war on Austria-Hungary.
August 12.—Montenegro declared war on Germany.
August 12.—Great Britain declared war on Austria-Hungary.
August 23.—Japan declared war on Germany.
August 25.—Austria-Hungary declared war on Japan.
November 5.—Great Britain declared war on Turkey.

In the year 1915:

May 24.—Italy declared war on Austria-Hungary.
June 3.—San Marino declared war on Austria-Hungary.
August 22.—Italy declared war on Turkey.
October 15.—Serbia declared war on Bulgaria; Great Britain declared war on Bulgaria.
October 16.—France declared war on Bulgaria.
October 19.—Italy declared war on Bulgaria, and Russia declared war on Bulgaria.

In the year 1916:

March 9.—Germany declared war on Portugal.
July 22.—Arabians declared their independence of Turkey, and seized Mecca and Jedda.
August 27.—Rumania declared war on Austria-Hungary.

August 28.—Italy declared war on Germany.
August 29.—Germany declared war on Rumania.
November 24.—The government of Venizelos, the Greek statesman, declared war on Bulgaria.

In the year 1917:

April 6.—The United States of America declared war on Germany.
April 7.—Cuba declared war on Germany, and Panama declared her intention to assist the United States in defending the Canal.
April 9.—Diplomatic relations between Austria-Hungary and the United States, and between Bulgaria and the United States, broken off, and Austrian ships in American ports seized.

With these facts before us, and with the prophecy of Joseph Smith on record, in which they are foretold, who can contradict, successfully, the claim we make, that he was a prophet, sent by God? We read the prophecies of Isaiah, or Jeremiah, concerning the fate that was to befall Assyria, Babylonia, Egypt, or the cities of Nineveh, Tyre, Sidon, etc. We read our Lord's prophecy concerning the destruction of Jerusalem, or Paul's prediction concerning the general apostasy. When we compare them with the facts as history records them, and find that the predictions have all been fulfilled to the very letter, we accept, as an incontrovertible truth, the proposition that the men who uttered them were sent by God and spoke with divine authority. Must we not accept the divinity of the mission of Joseph Smith for the same reason?

One essential part of the great Prophecy on War is yet to be fulfilled. We read that the chastening hand of the Almighty will be upon the nations, "until the consumption decreed hath made a full end of all nations" (v. 6).

This does not mean that all nations are to be annihilated, or that all the inhabitants of the earth are to be exterminated; for there is yet to be a Millennium, and during that happy age Christ shall reign over the nations. It means that whatever obstacle there may be to the proclamation of the gospel of Jesus Christ and the establishment of the Brotherhood of Man, upon a basis of justice and peace, will come to an end, and that all that which, in the future, might cause strife, war, and bloodshed will be removed. It may mean the end of the old order of things, both political and religious, and the beginning of a new, which will offer no obstacle to the coming of the kingdom of our Lord and Savior. This is yet future, but in the revolutionary movements in the world we can see a preparation for the opening of the countries affected to the gospel message, and the formation of a brotherhood of nations. The possibilities of the future are foreshadowed in the promises made of autonomy for Poland and the restoration of the constitutional government of Finland; also in the consideration given to the Armenians, the Ukrainians, and the Hebrews.

The case of the latter, especially, is interesting and significant. British forces have recently entered Palestine, and that country, we may expect, will, before long, come under British control, and then, what would the destiny of Palestine be?

A military correspondent with the British force answers this question. He says:

"There can be little doubt that we should revive the Jewish Palestine of old, and allow the Jews to realize their dream of Zion in the homeland. All the Jews will not return to Palestine; but many will do so, and the Jewish state under the British, or French, ægis would become the spiritual and cultural centre of Jewry throughout the world. The Jews would at least have a homeland and a nationality of their own. The national dream that has sustained them for a score of centuries, or more, will have been fulfilled."

Let us note how the prophecies, both ancient and modern, are being fulfilled in our day. They are "the signs of the times" which tell us that the dawn of the Millennial day is not far off. When nations that have been robbed of their independence and all that is dear to the human heart, are restored, and all injustice of which nations have been guilty towards each other in the past, is blotted out from the accusing annals of history, when every one rests in peace under his own vine and fig tree, there will be no necessity for armed conflict any more. Then the Millennium can be ushered in: swords can be made into ploughs, and all other weapons of war into agricultural implements. And that is the happy condition for which the Lord is preparing the world, even by the tribulations through which it is now passing.

J. M. S.

MINUTES OF THE BIRMINGHAM CONFERENCE.

The Birmingham semi-annual conference was held in the Latter-day Saints Chapel, corner of Booth Street and Sycamore Road, Handsworth, Birmingham, on Sunday, April 8th, 1917, commencing at 10:30 a.m. There were in attendance: President George F. Richards, of the European mission; President James Laird and Elders Leroy S. Dickson, Herbert P. Haight, James H. Lindlow, Arthur D. Evans, and Leland Hair, of the Birmingham conference.

The first session commenced by singing, "Dearest children, God is near you." Invocation was offered by Brother Charles C. Edwards. Continued by singing, "Behold, the great Redeemer die." The Sacrament was administered by Brothers George E. Hunter and William Pitt, assisted by Deacons Harold Smith and Bernard Green.

President Laird welcomed the conference attendants. A good

program was then rendered, as follows: A duet by Nora and Winnie Makin; a recitation by Winnie Lamb; a song by Harold Hunter; the Twenty-third Psalm was recited by little Katie Smart; a duet was sung by Violet and Edna Foxley; Lizzie Bennett then gave an account of the conversion of Cornelius, explaining how the gospel was given to the Gentiles by the Apostle Peter; songs were rendered by Willie Bodiss and Ida Hopewell.

President George F. Richards asked several questions pertaining to the Easter Sunday, which were promptly answered by the Sunday School children. He then spoke upon the subject of the resurrection, showing that Jesus Christ was the firstborn in the Spirit, and the Only Begotten of the Father in the flesh. He is the Savior and Redeemer of the world. He redeems all mankind from the grave; but not all at the same time. Christ was without sin, and His body did not see corruption, but was raised up on the third day after His crucifixion, as He had predicted it would be. Others came forth from the grave and were seen by many in Jerusalem. We have the promise that those who die in the Lord shall come forth at His glorious coming; the wicked shall sleep on, some until the end of the Millennium. After our resurrection, we are to be judged according to the deeds done while in mortality, and be assigned to that state and place to which our works here have entitled us. The atonement wrought by our Savior redeems us also from the effects of our transgressions or individual sins on condition of repentance and obedience to the laws and ordinances of the gospel. All children who die before they reach eight years of age, which the Lord has revealed as the age of accountability, are redeemed through the atonement of our Lord, and are saved. There are no little children in hell.

The meeting was concluded after singing "Sowing." Benediction by Brother Harold Dobell.

There were ninety-one persons present.

The afternoon session commenced at 2:30 by singing, "Come, come, ye saints." Prayer was offered by Brother Joshua Carter. Singing, "Awake, ye saints, awake."

Elder Herbert P. Haight was the first speaker. He said the Scriptures teach us that there is only one true way to salvation, and only one authorized Church to offer us this gift. God is not the author of confusion. Jesus preached that He was the way, the truth, and the life; that we must be born of the water and of the Spirit to enter the kingdom of God; that there is one fold, one Shepherd. "I am the resurrection and the life, and he that believeth on me, though he were dead, yet shall he live."

Elder James H. Ludlow spoke on the apostasy, and cited Scriptural references showing that this event was foretold by the apostles and prophets of old. He related the story of the restoration of the gospel in these latter days through the Prophet Joseph

Smith. "Mormonism," he said, is a practical religion, consisting, more particularly, of present-day duties. He cited some of the fruits by which the gospel of Christ may be known, and showed that the fruits of "Mormonism" are the fruits of true Christianity.

Elder Leland Hair spoke on the resurrection of Christ, and said that all will be judged out of the books of this life. He explained that there were many different degrees of glory in heaven, and that we shall receive a just reward for deeds done in the flesh.

A quartette, entitled, "The teacher's work is done," was rendered by Elders Leroy S. Dickson, Herbert P. Haight, and Arthur D. Evans, and Brother Charles C. Edwards.

President James Laird showed how "Mormonism" answers the question, "What is the purpose of our existence here?" He stated that we should have great hopes of the testimonies of the former and latter-day prophets.

President George F. Richards was the concluding speaker. He read from Ephesians 4: 11-14, showing the officers that the Lord placed in the primitive Church, and His purpose in doing so. The apostles having been killed by wicked men, the Church, like a ship without a rudder, was left to drift. Pagan rites and ceremonies crept into the Church, and in fulfilment of the prophecies of the Scriptures, the laws of the gospel were transgressed, the ordinances were changed, the everlasting covenant was broken, the people were carried about with every wind of doctrine, and by the sleight of men. Instead of unity of the faith, there was division. Innovations of various kinds in the manner of administering the ordinances, were introduced. The primitive Church thus lost its identity and its recognition by the Lord. There remained no longer in the Church the power of God unto salvation. It was necessary, in order to fulfil Scripture, that the Church should be established in the last days, and the gospel be restored as it was primitively, with apostles, prophets, evangelists, pastors, teachers, etc., for the same purpose as that for which they were placed in the primitive Church, with the same ordinances to be administered, and that by the same power and authority. This has all been accomplished. Look to the Church of Jesus Christ of Latter-day Saints in your search for these things. Peter directed the people on the day of Pentecost how to become members of the Church of Christ. The conditions are the same to-day; and Christ's Church, the Church of Jesus Christ of Latter-day Saints, can admit people to membership in no other way.

Elder Leroy S. Dickson presented the names of the general and local authorities of the Church, all of whom were unanimously sustained.

Singing, "What shall the harvest be?" Benediction by Brother Arthur Price.

There were one hundred and fourteen people present.

The evening session commenced at 6:30 by singing, "How firm a

foundation." Invocation by Brother J. S. Arnold. Continued by singing, "The Spirit of God like a fire is burning."

Elder Leroy S. Dickson was the first speaker. He explained the necessity of men having divine authority to act in the name of God. We have direct authority. There is no power on earth that can stay this work. It is the work of the Lord. Those who hear the sound of this gospel and heed it not will be under condemnation, while those who give heed to it will reap everlasting life.

Elder Arthur D. Evans stated that no man or woman can know the truth until God shall reveal it unto him or her. No man can know the things of God but by the Spirit of God. Every soul who would find out that this is the work of God must cleanse and purify his heart by sincere faith in God and repentance from sin. The Spirit of God does not and will not dwell in an unclean tabernacle. The truly repentant sinner, buried with Christ in baptism, and resurrected with Him, cleansed of all sin, looks forward to His coming and judgment with joy and confidence.

A solo, entitled, "The Seer, Joseph the Seer," was beautifully rendered by Sister Lucy Hartopp.

President George F. Richards read, as his text, Hebrews 6 : 1, 2, which names the following as principles of the doctrine of Christ : Repentance, faith, baptism, laying on of hands, resurrection, and eternal judgment. He quoted from Bible Commentaries showing that many religionists, some of whom are among the most learned and conscientious of the age, agree with the Latter-day Saints that the above-named were fundamental and the foundation principles of the primitive Church, and that all were necessary. Upon these foundation principles the whole fabric of Christianity was built; and to discard any one of these principles is to undermine the whole structure of Christianity. Go now where you will, outside of the Church of Jesus Christ of Latter-day Saints, in search of a church built on these foundations, and, so far as my knowledge extends, your search will be in vain. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1 : 8). It is a great satisfaction to one to know that he is preaching and obeying the true gospel of our Master. The Latter-day Saints have this assurance.

A solo, "I'm a Pilgrim," was ably rendered by Elder Leroy S. Dickson.

Conference was closed by singing, "Parting hymn." Benediction was pronounced by Brother George Smith.

There were one hundred and sixty-eight people present.

A meeting of the Priesthood and lady missionaries was held on Saturday, April 7th, 1917, at four o'clock, at which reports were heard from the different branches. The lady missionaries were called upon to express their feelings with regard to their calling. President George F. Richards said he was pleased with the reports

and the spirit in which the sisters were performing their labors. He encouraged all to work diligently in the service of the Lord.

In the evening a successful concert was held. A program of considerable merit was given by the elders, saints, and friends. Much credit is due to those who took part on the program.

LEROY S. DICKSON, Clerk of Conference.

MARRIAGE RATE AND BIRTH RATE.

THERE is food for serious reflection in the vital statistics published in the daily papers recently, to the effect that, while the marriage rate in this country for 1915 rose to a phenomenal figure, the birth rate was the lowest on record. The report says:

"In 1915 the marriage rate was the highest ever recorded.

"'It is hardly necessary to point out,' writes the Registrar-General in his annual report, 'that the phenomenal rise in the marriages for 1915 is directly due to the war, that the conditions under which they have taken place are quite unprecedented. The rise was not evenly spread over the year, as in the first quarter the rate per 1,000 showed an increase of only 0.7 over the average. In the second quarter the rise was 5.3, in the third 4.4, while in the fourth quarter it reached 5.8.'

"The marriages during the year numbered 360,885, or a rate of 19.5 per 1,000 of the 1914 population of all ages. This was 3.6 above that of 1914, and 4.0 above the average rate in the decade 1901-10. Provisional figures for 1916 indicate a return to the normal. On the other hand, the birth rate in 1915 was the lowest on record—22.0 per 1,000. This is 3.5 below the average for the preceding ten years, and 1.8 below the rate in 1914. But it compares very favorably with the experience of other belligerent countries. The provisional rate for 1916 is 21.6, lower still."

FROM THE MISSION FIELD.

Relief Society Social.—The Relief Society of the Dublin branch (Irish conference) celebrated the anniversary of the organization of the Relief Society by holding a social evening on Saturday, March 17th, 1917. President Benjamin R. Birchall presided. The children provided a program, which was enjoyed by all. After refreshments had been served, all joined in games. About eighty members and friends were present.

District Meeting.—Three sessions were held on Sunday, April 1st, 1917, at Grimsby (Hull conference). Fast-day service was observed in the morning session. During the afternoon and evening services valuable instructions were given. President J. R. Skipworth, of Grimsby, reported the branch to be in a very good condition, and the saints were all working together. A good spirit existed

throughout all the sessions. President William D. Lewis and Elders William A. Linford and Oliver G. Ellis were present.

Successful Concert.—On Friday, April 6th, 1917, a successful concert was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), in commemoration of the anniversary of the organization of the Church. A splendid program was rendered, consisting of solos, duets, quartettes, recitations, and instrumental music. During the interval, refreshments were served under the auspices of the North London Mutual Improvement Association. About two hundred people were in attendance. President James G. McKay gave a discourse upon the birth of our Savior, and the establishment of His Church and kingdom upon the earth, in this the last dispensation.

Baptisms.—On Sunday, April 1st, 1917, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London N. (London conference), when one soul was baptized into the fold of Christ, Brother Harry Tozer officiating. The candidate was confirmed immediately after by Elder William J. Loosle.

A baptismal service was held in the Latter-day Saints' Chapel, corner of Booth Street and Sycamore Road, Handsworth, Birmingham (Birmingham conference), on Sunday, April 8th, 1917, when three souls were added to the fold of Christ. Elder Leroy S. Dickson officiated. Brother John M. Joseph gave a short address, at the water's edge, on the principle of baptism. The converts were later confirmed members of the Church by President George F. Richards, President James Laird, and Elder Arthur D. Evans.

DIED.

SMITH.—On Sunday, April 1st, 1917, the little daughter of Brother and Sister Smith, of the Holloway branch of the London conference. The child was born in London, February 16th, 1913; blessed March 9th, 1913, by Elder Charles E. Briggs.

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